/40 cont./

115 Nakilí is nearly 90 years old. He has deep scars on his head from
[648] the Paraguay War, and he tells me how he then, that is, 1865, fought as a youth of about 20 against the Paraguayan soldiers. Now he is a vigorous old man of tall, slender build, with a full head of hair in which only a few strands of gray are to be seen, with a white mustache and even a chin beard, with good incisors in his lower jaw and some molars, with narrow, sunken eyes in his rather long, nobly formed, yellow-brown face, with a pleasantly cool, dry hand, with holiday-like new and clean, bright-colored shirt, trousers, and gigantic straw hat, with a slow, but youthfully erect gait. He is very modest, but not without a sensitive feeling of self-reliance; he is extremely polite, tactfully reserved, and quietly cordial. His mental alertness and, above all, his readiness to help were demonstrated by the fact that he tried to answer exhaustively my most peculiar questions in every direction from seven in the morning to five o'clock in the afternoon; to be sure, after a few days he gave me an explanation which could be translated with "my head is far away," and which was said to mean "I have a headache."

622 Every village has its chief. Before the Paraguay War there
361 were eight villages. A high chief stood over all. His family
643 /Geschlecht/ has died out. "Would it not have been well to
178 choose a new one?" I ask. -- "Yes," says Nalikí /sic/, "but no one ever thought of it."

595 The Tereno live in monogamy. The children belong to the
611 kin group /Verwandtschaft/ of the father. The maternal
602 relatives (1) are not without importance, however, for often the
604

[601]

1. "My father's father," as well as "my mother's father," is called ootú̃; "my father's mother," as well as my mother's mother," ooté; "my father's brother," as well as "my mother's brother," lulú̃; "my father's sister," as well as "my mother's sister," õngó; "my father's brother's son," "my father's brother's daughter," "my

/40 cont./

602 1. (cont.)
601 mother's brother's son," and "my mother's
brother's daughter," nevoangé. -- In my
[114] work Tereno-Texte /Tereno Texts/ I shall
publish all the kinship terms of the Tereno.

602 father's father of the children tells their mother's brother that
604 he should /41/ bring back from hunting something for them that
[178] they especially desire. It was like that formerly and it is often
[593] that way still today. The father only provides the ordinary foods
for his children, but not particularly desired delicacies.
582 While the people always marry within the village and the
621 husband builds the house for his wife and she becomes the mistress
622 of the house, chief's children only marry among themselves or,
591 when that is impossible, at least distant relatives of chiefs (1), and

[602] 1. Kinship extends to the grandchildren of the
[601] male and female cousins, whom one also calls
amorí, "my grandchild."

thus they marry outside the village and it is not infrequent that
622 the husband moves to his father-in-law's place. Nalikí's mother s
602 father was chief of the village of Mureira even before the Paraguay
War. He was called Himuná. His successor was Nalikí's father,
who was called Ečviagatí. He was the oldest son of the chief of
Abacaxí. Usually the eldest son of the chief becomes his father's
successor, if he does not have father's brother's sons who are older
[591] (see below). Since however, all of Himuna's sons had died and
left no male descendants, since Himuná also had no brother's
sons or sister's sons, and since Ečviagatí's father was still very
vigorous, Ečviagatí, as husband of Himuná's oldest daughter,
moved to his father-in-law's and later became chief of Mureira
as his successor; he handed over the rule of Abacaxí to his
younger brother after his father's death.